WESTERN LUMINARY.

NO 12.---VOL. VIII. LEXINGTON, KY. WEDNESDAY, SEPTEMBER 21, 1831. WHOLE NO. 375.

Published every Wednesday,
BY THOMAS T. SKILLMAN.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

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THE BIBLE.

The following is extracted from an address lately delivered by THOMAS S. GRIMKE, Esq. of Charleston, S. C. We are truly glad to see this deeply important subject so extensively agitated from one end of our republic to the other. When intellects so gifted as those of Grimke and Frelinghuysen, embark in a cause so obviously founded on the true principles of christianity, we may indulge the hope, that the Bible will ere long be elevated to that rank in our seminaries and colleges, to which it is so pre-eminently entitled.

[EDIT. LUMIN.

That the distribution of the Scriptures should have been so much neglected for nearly three hundred years, by Protestant Nations, is matter of astonishment and sorrow. They, who had boldly asserted and triumphantly vindicated the liberty of conscience, the duty of private judgment, and the simple, fundamental truth, that the Bible is the religion of Protestants, they, yes, even they, overlooked the grand, practical improvement of their victory. Even the controversial spirit of the first age of the Reformation, seems hardly to account for such an oversight. Perhaps the want of education in the people at large, is the only satisfactory explanation, and the only reasonable excuse. Hence the vast progress in general education since that era, more especially in these United States, leaves us without an apology. The many and great improvements in the Art of Printing, in our day and our country, and especially in the stereotype department, place the obligation on still higher ground. The difficulty of distributing Bibles, when manuscript copies only were known, must have been almost insuperable; and it is matter of surprise, not that so many, comparatively speaking, were distributed in manuscript, before the invention of Printing, as that so few printed copies were scattered abroad, after the close of the fifteenth century. It well becomes, then, the people of this Republic, the noblest fruit of the Reformation, the fairest star in the galaxy of Protestant nations, to scatter the Scriptures with a liberal hand, throughout their own, aad all other countries.

Two considerations decide my opinion on this subject. First—The analogy, gathered from received opinions and practices, as to political institutions, convinces us, that the distribution of the Scriptures is a duty equally clear, in its obligation and expediency. All must admit, that an ignorance of their own institutions, becomes slaves, and not freemen. To have a Constitution, and not to know and understand it, may well characterize the subjects of a tyrant, but not the citizens of a representative democracy. And what are the Scriptures, but the constitution of our country, as a religious community, acknowledging obedience to the law of the Scriptures, as our best, and safest, and most honorable guide. Banish from our land the knowledge of our political institutions, and how soon would our boasted freedom perish! Take away from us our religion, and not only our liberty would die, but we should be a changed people, in domestic and social happiness, in public and private improvement.

My second reason is found in the fact, that the people of this country are striving with enlightened zeal, and unwearied diligence, to carry into practice, a scheme of general instruction. And what book is adapted, like the Scriptures, to every stage in the progress of education? What volume fits the human mind equally, in all the various states of its knowledge?—Where shall we look for such a collection of history, the most important and authentic; of eloquence the most dignified and affecting; of philosophy, the most comprehensive, profound and useful; of poetry, the loveliest and purest, the most sublime and pathetic? In vain may we search the treasures of ancient and modern genius and learning, for a volume equally important, to the old and the young, the wise and the ignorant, the prosperous and the unfortunate, the happy and the miserable, the great and the humble, the ruler and the citizen. In every state of society, under all forms of government, in peace or in war, during national happiness or national adversity, and amidst all the varieties of revolutions, to which States are subject, the Bible is the only book, that is equally indispensable. How, then, can we doubt for a moment, the obligation and expediency of scattering it far and wide, as the precious manna, provided for us and our fellow-men, in our journey through the wilderness of this world? And must we not concede, that the Bible is the only true foundation, on which to build, whether we look to the mind or to the heart, to principle or example, to character or conduct? Who then, is prepared to question, who indeed, is not prepared to admit, THAT THE BIBLE IS THE ONLY TRUE BASIS OF ALL EDUCATION, in the infant and the primary school, in the Academy, the College, and the University? Well may we mourn, with mingled shame and remorse, since we must confess, that even our country, the land of Religion, pure, simple and free, of enlightened reason, and sound practical sense, has never yet realized the SUPREME IMPORTANCE OF THIS GREAT TRUTH. May the Teachers in all our Seminaries, reflect on this solemn truth, *the Bible is the only true basis of all education.* May the Teachers in all our Seminaries, reflect on this solemn truth, *the Bible is the only true basis of all education.* May the Clergy, on whom rests so large a share of the responsibility of instruction, and of all our schemes of mental improvement, meditate on this neglected truth, *the Bible is the only true basis of all education.* Let them, and I speak emphatically to them, as the noblest order of teachers, let them remember, that the Bible only can fit us for the company of angels, and the presence of God; that man is educated in the school of Time, to fit him for the concerns of Eternity; that life is to be spent here in the preparation for heaven; *that the Bible, therefore, as the only true basis of our* ETERNAL, *must be the only true basis of our* TEMPORAL *education.* Go on then, ye friends and servants of the Bible Cause. Rest not from your labors of faith and love, till the pious wish of George the Third, incomparably more noble and benevolent than that of Henry the Fourth, shall have been accomplished: and not a family within our borders, shall be destitute of the Scriptures. Be it then your delightful duty, to go forth as pioneers in the cause of Christian improvement: to prepare the way of the Lord, to make straight in the desert a highway for our God: and to lay the foundations, broad and deep, durable and extensive, of a purer and better, of a more practical and harmonious scheme of Christian education.

[From the (New-Haven) Religious Intelligencer.

COLONIZATION EFFORTS.

The attention of christians and philanthropists has not unfrequently been called, of late, to the condition of our colored population, and the means of ameliorating their moral and intellectual character.—Perhaps it might be considered a happy circumstance could *all*, interested in the welfare of this unfortunate race, be united in some great benevolent effort for their permanent and lasting benefit. But while the respectable portion of our communities, one and all acknowledge the claims of the children of Africa upon us, as individuals and as a nation, and many engage, some indeed ardently, in their's and freedom's cause, there is a division of sentiment among their friends as to the best means of promoting their good, preventing that unity of plan and effort, which would secure the speediest and most permanent success. Too many, we confess with shame, there are, in this boasted land of liberty, who talk loud of freedom and the rights of *man*, and still suffer themselves to look with the most selfish indifference, on two millions of their fellow beings, in worse than heathen Egyptian bondage. But there is another class of our community, which though influenced by purer motives, as we trust, is doing more injury to the cause, by running into an opposite extreme as dangerous if not as wicked. Perhaps had these friends of immediate emancipation taken time to examine with more candor and deliberation, the consequences of the success of their measures, to the slave population itself, as well as to the communities in which they live; had they reflected on what has been the progress of colonies in all ages and in all parts of the world; or had they even looked back to the first settlement of their own country, instead of growing hot and impatient at the slow measures which have been taken by the American Colonization Society, they would have tempered their zeal and restrained some at least of their anathemas, on a most respectable and philanthropic portion of our community. But while reflecting that they were creatures of a day, and their life but a span, hoping to effect that themselves which the Deity, by the established laws of his government, has said ages shall accomplish, they have seemed to rush upon a scheme as impracticable as it was rash, and attempted by a single blast of liberty, to call two millions of slaves from ignorance and degradation, into immediate refinement and freedom; like the fabled goddess issuing from the laboring brain of Jove all armed and full grown, giving laws at once to the world in taste, reason, and the liberal arts. This class of persons, we rejoice to say, is comparatively small, and the very extremes to which they have proceeded, carry an antidote against the poison, which otherwise they might possibly have infused into a portion, at least of the community.

There is however another class, less hot, indeed, and rash in their measures, and deserving of our more respectful notice; those who under the practical influence of the mild precepts of our holy religion, which inculcates *peace* as well as good will to men, have tempered their opposition to the American Colonization Society (for opposition we must call it) with Christian decency and respect. Although these will not thunder anathemas, on all who have not only, ever owned, but even heard of a slave, still they are actively eggaged in devising schemes calculated to thwart the very object of this very benevolent institution. For it must appear evident to all, that every endeavor to divert the attention of the community, or even a portion of the means, which the present crisis so imperatively calls for, *from* the Colonization Society, to measures calculated to bind the colored population to this country and seeking to raise them (an impossibility) to a level with the whites, whether by founding colleges or in any other way, tends directly in the proportion that it succeeds, to counteract and thwart the whole plan of colonization. The discussion of the question whether blacks can attain the real dignity of man in this country; whether their prosperity or improvement does not depend upon an entire separation from a white population, it would be idle to enter upon in so short a compass. Every enlightened mind can from its own reflection on the past, the only means of judging of the future, form an opinion, for itself. Although none would rejoice more than myself to see this unhappy race elevated to the highest scale of human being, it has always seemed to me that this country was not the theatre for such a change. Far happier they, far happier we, had they never touched our soil, or breathed our air. As it is, to attain solid happiness and permanent respectability, they should now remove to a more congenial clime. They should depart where they may grow up by themselves on a soil peculiarly their own, by nature as well as by acquisition, a strong, proud rival if they will, among the nations of the earth, where both mind and body may be free not only from the yoke of statute enactments, but from that most oppressive tyrant public opinion. For however unjust and unreasonable the claims of this oppressor may seem to philosophers and christians, I greatly fear its sway is such as ever to baffle the most arduous efforts of those who would seek to elevate our colored population to a level with the whites, by *any* education, save that in religion, morality, and what is called *common school* education. Any course of discipline and preparation which is to enable blacks to enter into competion with the whites, to join them at the domestic board, or mingle their blood with ours in the *closer* relations and connexions of life, can never be tolerated in the present state of public opinion. Unless that can be done, genius, knowledge, learning, will avail them nothing here; they NEVER else can here attain the true dignity of human nature. And nature has drawn the line of distinction by a shade so marked and so fixed, that Deity alone can wipe it away. In the *ordinary course* of events, ages upon ages will be required to wear away that settled repugnance to such an union, which is second nature to the white man. At least, before sufficient ages to produce the change in the common course of events will have completed their courses, I for one will rejoice in the hope of the coming of a far happier day, when washed white in the blood of the Lamb, we shall join without distinction of *natural color*, in those realms, where there is neither marriage nor giving in marriage, in ascribing salvation, and blessing, and honor, and glory, unto him that sitteth on the throne and unto the Lamb forever. But till then let *all unite* in promoting an object which embraces in itself, all the other benevolent objects of the day, as far as Africa is concerned, in not only wiping from our own country its blackest curse, but a far happier privilege, that of introducing into that immense continent the blessings of civilization and the Christian Religion —THE OBJECT OF THE AMERICAN COLONIZATION SOCIETY. C.

THE RELIGION OF ROME.

The following Letter from the Hon. D. D. Barnard, of Rochester, N. Y., published in the Daily Advertiser of that place, gives a melancholy picture of the idolatries of Romanism at the seat of its power. How long shall the nations be deluded?—The letter is dated, Rome, 16th March, 1831.

It does not seem to me that Rome has a better religion of the state, now, than she had when Jupiter was "the king of gods and men." I am afraid even, that personal religion is scarcely more enlightened or pure. The ancient city had but one pantheon, though many sacred temples—now, every edifice dedicated to religion is a pantheon. Indeed, the names of things are changed, much more than the substance. Every hour some striking rite of heathen mythology is exhibited under the denomination of Christian worship. It would be curious, of I had the time, to run through the parallel—but I have not. What mortal would ever have dared make the attempt to represent the invisible, incomprehensible, and glorious God of the Bible, on canvass, or in marble, if Jupiter had not existed in these forms: Accordingly, we find the Deity represented uniformly with the exact head and figure of the heathen god—and this mere servile copy of a mythological figure, is set up as an object of veneration to good Christians, and is commented on by the connoisseurs as particularly worthy of admiration because it has so much of the majesty of the antique Jupiter! By means of one of these same antique statues, they have contrived to bring up St. Peter, and of course all his successors the Popes, to a kind of standard of equality with Jehovah. In the great Cathedral, near the high altar, stands a bronze statue of *Jupiter Capitolinus.*—They pretend, indeed, that merely the materials of the old statue were used to make the new, but the better opinion is that it is the same, with little alteration any where, and none at all about the head. There is no mistaking the head and beard of the Thunderer, and there he is, under the Christian name of Peter, enjoying an immortality and a worship which never of right belonged to him—his great toe is literally as bright as a piece of polished steel, from the kisses of the saints which have been bestowed upon it. I have myself witnessed the performance of this ceremony, by multitudes.

They were certainly very right to convert the heathen temples found here into churches. This has been done in every instance, where the original is standing, or any considerable part of it; as in the case of the temple of Vesta, and the Pantheon. In other cases churches have been built over the ruins of old temples, and as much of the ancient materials employed as remained fit for the purpose. On the Aventine Hill, stood the temple of Diana, and here Remus took the auspices, for Romulus performed this ceremony on the Palatine—now a church not only occupies the site, but is built in the form and after the model of the temple and adorned with pillars taken from it. The sites of temples dedicated to Juno, to Hercules, to Esculapius, and multitudes of others, are occupied now by Christian churches. This is all very right, and would have been very well, if in borrowing the beautiful and precious materials which were used in the temples consecrated to the splendid mythology of the ancients they had not adopted also the rites and ceremonies of that worship, with scarcely so much change as those materials have undergone in their new positions. I doubt whether Catholic mythology does not number more gods than heathen mythology, although those of the latter were exceedingly numerous.—There is no end to the Catholic calender of saints. It is true, the more enlightened and learned are not deceived—a great proportion, even, of those who serve at the altar are infidels. But they say it is not only a fit but a necessary form of religion for the vulgar, because it addresses itself to the only mode of comprehension they have—their senses. Precisely the same thing occurred among the old Romans. The philosophers really, though privately regretted the religion of the State, but yet sustained, it partly because they thought it good enough for the people, and principally as the means of controlling them.

If one were to take the number of churches and priests as evidence of the piety of the town, he would conclude that the Millennium was begun. Of the former there are about three hundred and eighty, besides innumerable petty chapels and *oratories.* About ninety of these churches are very remarkable, and are counted among the rare things of Rome. There are said to be fifteen thousand priests of all grades. There are also seventy convents for monks and sixty for nuns. These churches are perpetually open, and there seems to be no hour of the day or night that some bell is not rung for a set service. I have never yet entered a church here, that more or less persons were not there at their devotions. It would appear that a good Catholic cannot perform any act of worship, but before some consecrated altar. The great have their private chapels and *oratories* at home, but the private devotions of the vast multitude are made either in the churches, or before crucifixes, virgins or saints, placed in the niches of the walls along the streets. The Virgin is evidently the favorite object of worship, and performs more miracles in behalf of her worshippers than the whole calendar of saints besides. There is scarcely an individual, especially of the low orders, who cannot tell you of some special and gracious interference of the Madonna in his or her behalf. Nor is this belief confined to the lower orders. Some of the upper ranks, and of the clergy, have the most implicit faith in the effectual operations of the Virgin. You are aware that a new Pope was elected a few weeks since. The conclave was much divided and for a long time it seemed impossible to come to a choice. At last a learned Prelate proposed an agreement with the blessed Virgin; that if she would permit a Pope to be elected without any further delay, he would consent on his part, that she might visit him with six weeks' severe sickness. The bargain was struck. The Pope was elected the next day, and the pious prelate immediately fell sick, and so continued for just the space of six weeks—for it would seem the Virgin was not disposed to abate one iota in the sum of his suffering which was stipulated to be paid as a compensation for her favor.

The churches are uniformly dedicated to some saints—never, or very rarely, to God. The dedication of St. Peter's is "to the Chief of the Apostles." They have made the most they could, certainly, of all the saints, but special use of St. Paul and St. Peter. The headless trunk of the latter, is buried under the high altar of the great Cathedral which bears his name, and about his tomb one hundred lamps are burning night and day. The basilick next in size to this, is St. Paul's where the body of that saint, also without the head is preserved. This edifice was nearly destroyed by fire about five years ago, is now re-building. Another church next in size and magnificence to these, contains the heads of both these Apostles in a glass case over the high altar. Next is a church built over the spot where St. Peter was crucified headlong, and a subterranean chapel is shown as marking the precise spot of the martyrdom. Another church is erected over what is called the Mamertine Prison (from the name of one of the keepers.)—The Prison, which is really curious as being the only one in Rome for several centuries, is perfectly preserved under the church, and here is shown a fountain of water in the narrow cell, springing up out of the solid rock, which they tell you miraculourly gushed forth to enable the Apostle to baptize his two jailors and forty-seven other persons, all of whom afterwards suffered martyrdom. What a pity that it should have been doubted or disputed that the intrepid Peter was ever at Rome in his life! But we have not yet done with the churches dedicated to the two great Apostles. One has been erected of course, on the spot where St. Paul suffered martyrdom, and in this church are three living fountains, which flowed forth instantaneously and miraculously from the three distinct places upon which the head of the martyr bounded as it was struck off by the axe of the executioner! Another church preserves the very chains with which St. Peter was bound in prison.

Some such veritable portion of history is connected with almost every church, of any note, in Rome. The oldest Catholic church here, and probably in the world, is built over the place where a fountain of oil gushed forth on the very day on which the Saviour was born. The fountain exists in the centre of the church. In another church, the *true* cross is preserved. It was brought from Jerusalem, and deposited here by St. Helena. It was identified by the miraculous cures which it performed! In another church is preserved the table on which the "last supper" of the Saviour and his disciples was made. A couple of cedar boards about five feet long and two and a half wide each, are exhibited under this denomination. The *Santa Scala* contains twenty-seven steps of white marble, brought from the palace of Pilate, and are of course the same which were trod by the feet of the Saviour in the days of his humiliation. Crosses of a reddish color are shown on the stairs as having been made by drops of blood which fell from the head of the divine sufferer. I examined one of these, and found it to be a small piece of red porphyry, neatly inserted in the white marble. These stairs are never mounted but on the knees, and this service of genuflexion is so much performed here, and the marble is already so much worn, that to prevent its disappearing entirely, they have now covered the whole with thick planks, which of course can be removed when worn out. I stood one day for some time to witness the performances of the devout at this place, and was astonished at the facility which practice had given them in mounting the sacred stair case on their knees.

I have been amused at the singular condition of the Jews who have chosen Rome as a residence. They are confined to a particular district of the town, called "the Jew's Quarter," the gates of which, enclosing them in and cutting them off entirely from unholy contact with their Catholic neighbors, are closed, locked, and guarded with soldiers in the strictest manner, every night. What is more remarkable, perhaps is, that as a condition of their residence here, three hundred of their number are obliged to attend a church near their Quarter every Sunday, and hear a sermon preached to them against Judaism. With this condition strictly performed, and some other exactions of a very degrading character, which are laid on them, they are allowed to breathe the Catholic air of Rome.

How to be loved.—The eldest daughter of Dr. Doddridge was a most lovely and engaging child. She was a great darling with her family and friends. Her father once asked her what made every body love her so well. She answered, "Indeed, papa, I cannot think, unless it be *because I love every body.*"

From the Illinois Monthly Magazine, for June, 1831.

Children's Books.

[After noticing briefly several popular books for school and miscellaneous reading, the following remarks are made respecting the publications of the Am. S. S. Union.]

We take this opportunity to speak of another class of books which we consider quite an acquisition to the literature of our country: we mean the publications of the American Sunday-School Union. We are aware that there are many who might be disposed to controvert this opinion without examining into its correctness, merely because it has never occurred to them, that the books prepared by pious people for Sunday-school children to be read, can be interesting to any body but the little folks for whom they are intended. We would advise such persons to take some leisure moment and stroll into a Sunday-school depository; and we assure them that they shall be surprised to discover how many entertaining, instructive, and even valuable books have been published by this most useful society. It is deeply affecting to any mind of proper feeling, to witness the stupendous exertions that have been made to prepare books for the instruction of children; to behold the care, the solicitude, the fidelity with which these works are prepared, and to see the effects which they are producing. We know something about this matter, because we have examined into it carefully; and we can bear witness to the noble patriotism, the disinterested benevolence, the pure christian charity, which sustains and regulates the operations of this society. Setting aside their religious character, the mere literary and moral influence of these schools have rendered them a national benefit, and we doubt not that the time will soon arrive when even those who are careless of their value, as auxiliaries of religion, will esteem them as constituting one of the most valuable departments of popular education. We are not among those *who would* set aside the religion inculcated in Sunday-schools as of a secondary importance. No thinking man, who has carefully examined the subject, doubts that the inculcation of piety is the basis and first principle of all good education. It is true that persons who have not carefully investigated the matter, are apt to confound *religion* with *sectarianism*, and to imagine that the one is necessarily included in the teaching of the other. We suppose that some probability has been given to this opinion by the zeal which sects have at all times displayed in endeavouring to inculcate their own opinions upon the minds of their children. And this is natural. It is our duty to teach our children what we believe to be true. But the teaching of our own children in the bosom of a family or of a church, is one thing, and the building up of a great national system of education is another. In the one case, we teach them the great principles which by common consent are admitted to be true, and which all sects believe alike; in the other, we inculcate the peculiar dogmas of our own faith. When we say *common consent*, we do not mean that which every individual in society believes, but that which is received by so large a majority as to be the prevailing faith: there are individuals, doubtless, in our country, who cherish a secret preference for the monarchial or aristocratical form of government, but these opinions are so unpopular, and held by so small a minority, that the republican form of government may be said to be sustained by common consent. So it is with the christian religion; though not established by law, and although a few disclaim it, it is professed by so many—it is so deeply impressed upon our hearts, and so interwoven with all our institutions, that it may be said to rest upon the broad foundation of public opinion. Such is the character which ought to be impressed upon a great institution like the American Sunday-School Union, whose operations are intended to pervade the whole continent, and whose principles are to be disseminated through every department of society. Those principles should be so expansive as to embrace the leading doctrines and conciliate the affections of every christian sect, and so liberal as to give offence to none. That it should be so framed as to propitiate the kindness of the enemies of religion, cannot be expected, any more than that a formal provision should be ingrafted in our political constitution in favor of monarchists. We apprehend that our system of Sunday-schools is, in fact, founded upon the model which we recommend. That it is perfect in all its parts and operations cannot be expected; nor will we assert that it is as perfect as it might be. It is yet in its infancy, and needs the nursing of good men, and the careful discipline of successive patriots and christians to become all that it ought to be. But it is now a noble institution; an ornament and a blessing to our country; and if any conscientious or patriotic man, who admits the great truths, that "righteousness exalteth a nation," and that "youth is the season for improvement," approves of Sunday-schools in the general, yet sees defects in any of the details of this system, let him use his influence to correct those faults. Let him entitle himself to a vote by joining the institution, and while he sustains all that he finds in it to approve, let him with manly independence oppose all that is wrong. That exertions are now made to exclude sectarianism and all the littleness of party, is evident from the fact, that its operations are directed by men of different sects, and that the publishing of books particularly is superintended by a committee of persons from *five* different denominations of christians, whose *unanimous* approbation is required to every book that is issued. Now we cannot imagine a more effectual plan for excluding the dogmas of sects from these books, than thus setting sectarians to watch each other, for they are the identical persons who are most jealous upon such points. While the Methodist, the Baptist, the Episcopalian, and the Presbyterian are keeping vigilant guard over each other, it is hardly possible for either to gain an advantage for his own peculiar tenets; nor is it, as far as we know, attempted. The great objects of this institution are to teach those leading principles of reverence and obedience to God, and benevolence to man, which all christians agree in believing—to teach these things to children, and to do this work on a day appropriate to such exercises, and when all have leisure to attend them. A primary part of the course of instruction is the teaching of the art of reading; and throughout the whole, the improvement of the intellect by the inculcation of general knowledge and literature, forms a prominent feature. This brings us to speak of some of the books which are used, and to show the value and importance of many of the publications.

The New and Old Testaments are published with *Question Books* referring to the lessons. These questions have relation to the history and customs of the Jews, Greeks, Romans, and other nations who are mentioned—to the biography of persons whose names are introduced; to the geography of all the places which are alluded to; and, in short, to the various points of biblical literature and history. The character, attributes, and government of the Deity are explained with a careful avoidance of controverted points. With such aids, a child is introduced to a knowledge of the Bible, in the most unexceptionable manner, yet with rare advantages for the acquisition of valuable knowledge.

The *Bible Dictionary* of Dr. Alexander, is the elaborate production of one of the best scholars in America. It is a work of great care and accuracy, embracing a fund of learning, and enriched by the researches of a profound and elegant mind. The youth of this generation are highly honored, and enjoy rare privileges, when the best efforts of such a mind as that of Dr. Alexander are devoted to their service.

The "*Evidences of Christianity*," by the same author is a successful attempt to present to the minds of children, in a familiar form, that body of testimony which has already employed the pens of so many of the most elegant writers in our language.

A "*Help to the Gospels*," and the "*Geography of the Bible*," are valuable manuals, and of much higher pretensions, in point of scientific accuracy, and perspicuity of arrangement, than ordinary school-books.

The "*Life and Travels of St. Paul*," by Dr. Bedell, a popular minister of the Episcopalian church, in Philadelphia, is an elegant biography of one of the most eminent men of antiquity. The subject is of high interest, and is touched with the hand of a master.

"*Memoirs of Augustus Herman Francke*," and "*Life of John Frederick Oberlin*," are works of uncommon interest. The first of these was a professor in the University of Halle, in Germany, the other was pastor of Walbach, a small rocky district, in the same empire, where he found the people in the most abject poverty and ignorance, and by his own exertions raised them to a state of comparative comfort. In one respect he resembled George Rapp. He had the faculty of governing men; and was able to form a band of mere savages into a regular community; to civilize, elevate, and polish them, so as to render their condition a phenomenon to all who visited their secluded regions.

The "*History of the Sandwich Islands*," is full of instruction. These islands have always been viewed with curiosity. Their distant position, the peculiarities of their climate and productions, and the singular mixture of barbarism and amiability in the character of the people, have always combined to arrest the attention. In the narrations of the voyages of Cook and other navigators, this curiosity was but partially gratified; and it is only lately that we have had access to authentic sources of information on the subject. These have been opened to us by the enterprizing missionaries from this country, who have penetrated into those distant isles of the ocean, and identified themselves with the best interests of the people. They have learned the language of the natives—erected a printing press, and opened schools; and at the last accounts, the enormous number of *fifty thousand* of the islanders were learning, or had learned, to read. They had introduced many of the arts of civil life; and have succeeded in abolishing many savage customs and cruel rites. The government itself was beginning to feel the influence of christian principles, and was becoming more mild, more liberal, and more republican. Such rapid changes are almost incredible: yet they are amply proved. Lord Byron, a distinguished officer of the British navy, and the heroic commodore Jones, of our navy, both bear testimony to the facts alluded to. This book will be found to be intensely interesting, not only to the young but to the most intelligent reader.

The "*Life of Washington*" is a consise, well written work, very far superior to the popular compilation of Weems. It was much wanted, for, strange as it may seem, there was no biography of the father of his country sufficiently cheap for universal circulation among the people, except the eccentric production above alluded to. Nor was there any compendious account of the public life and private history of this great man, which placed his moral character in its proper light, and drew out, for the use of the young, examples from his conduct proper for their imitation. The fact is, that no man is truly a benefactor of his country, nor deserves the erection of a monument in the bosoms of a grateful people, whose conduct *may not* be thus examined by the torch of virtue. Then only is a man ascertained to have been truly noble when the *pious* unite with the *patriotic* to cherish his fame, and little children are taught to lisp his praises, to treasure up his precepts and to follow his example.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 21, 1831.

To Subscribers.

The approaching meeting of the Synod of Kentucky, which will commence at Danville, on the second week in October, will present a favorable opportunity to those subscribers who may be in arrears, to remit the sums due for the Luminary, by the delegates to that body. I expect to attend the meeting, and will be ready to receive any sums that may be forwarded in that manner. I expect also to attend the meeting of the Synod of West Tennessee, which I am informed will take place at Nashville, on the 3d Wednesday in October. Those subscribers living in that region who may be in arrears, will please to remit the amount of their subscriptions by that opportunity.

The expense lately incurred in the purchase of a new printing press, and other materials, with a view to enlarge the Western Luminary, makes it important that those indebted for the paper should make immediate payment. After the first of October, the Luminary will be issued on an enlarged sheet, of *imperial* size, *on the same terms as heretofore.*

THOMAS T. SKILLMAN.

The Cincinnati Journal—Again.

The editor of the Cincinnati Journal says, in his paper of the 16th instant, "The writer who edits Mr. Skillman's Luminary has waded through seven or eight columns of quibbles, evasions, and personal abuse, without touching the point at issue." We are sorry to see Mr. Blanchard so peculiarly unfortunate in his statement of facts. We have taken the pains to examine our back numbers, and by enumerating every thing we have written relative to the Cincinnati Journal for the last six months, we are unable to swell the amount to *five* columns. How then can we have "waded through seven or eight"? Now in this we do not feel at all disposed to charge the editor of the Journal with wilfully perverting the truth; but only mention it as corroborative evidence of the *indefiniteness* with which he wields his pen. Mr. Blanchard evidently shoots at random. No marvel, then, that he sometimes misses his aim. We would advise him, in kindly feeling, before he writes again, to *think.*

As to our not yet having "touched the point at issue," we plead guilty. We did once think there was *a point at issue* between us. But in this, it appears, we have been mistaken. Why then should the editor of the Journal complain that we have not yet touched a point which, according to his own showing, is so perfect a counterpart to a deceptive appearance on our eastern sea coast significantly called, "point no point"? We agree with the old poet:

> "Opticks sharp it needs, I ween,
> To see what is not to be seen."

Mr. Blanchard as yet brings no new charge against us. He still makes our whole sin to consist in printing the extract from the sermon of Mr. Murray. He still continues to ring the changes on this hackneyed theme. This extract haunts him like a spectre, and seems to rob him of his peace.

But there is nothing connected with the reckless course the editor of the Journal has seen fit to take, in his exceedingly uncourteous assault upon our press, that so much surprises us,—if we can now properly be said to feel such an emotion at any thing from Mr. Blanchard's pen,—as the lament he has now taken up on account of being *personally abused* by us. There are some persons in the world who can pursue what course they please, and every thing they do is faultless in their own eyes. When, if their neighbor happen to have an opinion of his own, or does not feel disposed to chime in with every notion of theirs, it is a wondrous hard case. And, when an illiberal and ungenerous assault is made upon his reputation, and he is stigmatized as the most abandoned of men, if he venture to say a word to repel the foul accusations, it is monstrous—it is insufferable. Mr. Blanchard is the last man on earth who should complain of abuse from the Luminary. In order to be perfectly fair, we have published what has been said on both sides. And we are willing our readers should decide against whom lies the charge of *personal abuse.* Did we take up our pen until we were charged with the blackest sins?—until we were held up, by name, before the christian public, as a *slanderer?* Instinct has taught the meanest reptile that crawls, to make an effort at self-preservation, when trodden on by the ungenerous and unfeeling.

It would be an easy matter, if we felt so disposed, to show the inconsistency of the editor of the Journal, in his Quixotic attack upon what he is pleased to term, the "*High Church party*" in the Presbyterian Church. But as we have already brought to view so many of the inconsistencies of Mr. Blanchard, we spare the patience of our readers any further developement. It would be perfectly easy for us to show, that Mr. Blanchard is here, in direct violation of the principle he formerly laid down, bringing general and indiscriminate charges, of the most grave and serious nature, and scattering denunciations against Christian brethren, without having his charges "fully and fairly made out against the identical persons;"—without bringing his charges "in connexion with the names of individuals." But is Mr. Blanchard in pursuing this course, "guilty of the worst kind of evil speaking"? Has he thus himself become "a slanderer of the brethren"? O, no. This rule was formed only for the benefit of Dr. Blythe, and the editor of the Western Luminary;—the editor of the Cincinnati Journal is completely without its range. Like the lawyer and the farmer, the case is now altered. And for the most obvious reason: It is the editor of the Journal who says these things, and not the editor of the Luminary.

In conclusion of these remarks, already too extended, if there is a "*High Church party*" in the Presbyterian church, the insinuation of Mr. Blanchard, that we are identified with it, is just as far from the truth as the other charges he has preferred against us. We know not of the existence of any such party. We endeavor to think for ourselves, and to act upon our own convictions of duty. The Luminary never has been, it never shall be a partizan paper, while under our control. But if an unwavering attachment, *ex animo*, to the Westminster "Confession of Faith,"—including Catechisms, form of government, and discipline,—constitute us, in the opinion of any one, a partizan, we do not feel solicitous to exonerate ourselves from the charge.

We hope we shall not find it necessary to trouble our readers again with this subject. We dictate not to others; we do not love to be dictated to ourselves. When we wish advice, we hope we shall not be too proud to ask it of those who can instruct us. Again and again has the editor of the Cincinnati Journal travelled out of his course to make attacks upon the Luminary. We have borne it as well as we could. But we have yet to learn the existence of the law, human or divine, that inculcates a neglect of self-preservation.

Romanism.

We especially invite the attention of our readers to the letter from *Rome*, which appears in this week's paper. The American people, in general, are shamefully ignorant of the character of the Roman Catholic religion, as it exists in Europe. This subject has now become a practical one among us, and should be well understood by every Protestant American citizen. Can the absurd mummery of this idolatrous system of religion, as detailed by this writer, and abundantly confirmed by the best authorities, fail to excite pity and disgust in every mind not fettered by bigotry and superstition?

Meetings in favor of the Poles.

The American citizens in Paris, France, held a public meeting, on the 9th of July last, in favor of Poland. Mr. *J. Fenimore Cooper*, the celebrated American novelist, presided as Chairman, and Mr. *J. A. Washington*, of North Carolina, acted as Secretary to the meeting. An address "To the American People" in behalf of the suffering Poles, was adopted.

A similar meeting was held in the city of New-York, on the 5th of the present month. *William A. Duer*, Esq. President of Columbia College, was called to the chair, and Dr. *Samuel Akerly* and *A. O. Dayton*, Esq. appointed Secretaries. Several gentlemen addressed the meeting; and an address and sundry resolutions were adopted. Among other resolutions adopted at this meeting, we observe one, authorizing an American gentleman now on his voyage to Paris, to proceed, forthwith, to Warsaw, to present a copy of the *proceedings of the meeting* to the provisional government of Poland.

Now all this is very pretty; and sounds magnanimous. But would not a more substantial expression of sympathy and commisseration meet with a more welcome reception from the oppressed Polanders? To merely say "be ye warmed, and be ye filled" is a cheap mode of expressing sympathy for the distressed.

Meeting of the Kentucky Legislature.

Governor Metcalfe has issued a proclamation, convening the Kentucky Legislature on Monday, the 7th of November next. This is one month in anticipation of the stated time of meeting. The object of this early meeting is, to elect a Senator to fill the vacancy at present existing in the Senate of the United States from this state. It will be recollected, that the Legislature failed in their attempts to elect a Senator during their last session.

"The Standard."

A weekly religious newspaper has recently been established at Cincinnati, with the above title. It appears on a handsome imperial sheet; and is conducted by an association of gentlemen. The editors speaking of the design of their publication, say in their address to the public, "The Standard, will be decidedly Presbyterian in its character. It presents itself as the advocate of the doctrines, forms of government, and discipline of the Presbyterian Church, and of its Missionary and Education operations."

The Illinois Magazine.

We publish to-day an article relative to the *American S. S. Union*, from "The Illinois Monthly Magazine," a very handsome and well conducted periodical, published at Vandalia, Illinois. The article in question, is from the highly gifted pen of Judge Hall, the editor of the Magazine. This exceedingly well written piece will richly repay a careful perusal. We take pleasure in recommending the Illinois Magazine to our readers. We doubt whether there is a periodical west of the mountains equal to it in point of literary merit.

Commencements.

The commencement at Georgetown College will be held to-day;—at Centre College, Danville, to-morrow;—and at Transylvania University on Wednesday next.

Camp Meeting.

The Camp Meeting to be held on the farm of Mr. *Robert J. Breckinridge*, seven miles north of this town, which has been previously advertised in this paper, will commence on to-morrow afternoon.

LETTER FROM SMYRNA.

SMYRNA, June 1, 1831.

To the Editors of the New-York Observer.

Gentlemen—Vessels arriving in America about the time this reaches you, will probably bring some alarming accounts respecting the *plague*. To quiet the apprehensions of friends, I am happy to say that for two days no new case has been reported, and by many it is even doubted, whether any genuine instance has actually occurred. Our schools, which have been wholly suspended for a week, will we trust be shortly resumed.

It gives us pleasure also to inform you of the safe arrival of Messrs. Smith and Dwight at Constantinople, after a year's absence in Armenia and Persia. Mr. Goodell, with his wife and family, are now here, on their way to Constantinople. Miss Reynolds, our missionary associate, who has been suffering from ill health accompanies them, to try the effect of a change of air.—*N. Y. Obs.*

JUDGMENTS OF THE ALMIGHTY.

It is seldom that it falls to our lot to record in one week so many and so great disasters as will be found noticed in this paper. The hurricane at Barbadoes, which rendered the whole island one scene of desolation, and according to some estimates destroyed the lives of several thousand human beings—the storm which swept over Louisiana, Mississippi, Alabama, Georgia and South-Carolina, destroying crops and other property probably to the value of millions of dollars—the negro insurrection in Virginia, in which it now appears that more than one hundred beings suffered a horrible death—the insurrection in Rio Janeiro, which struck terror into the hearts of a large part of the population—the ravages of the cholera morbus in St. Petersburgh—and last, not least, the near prospect of a bloody conflict between 200,000 men at Warsaw—these form a catalogue of woes surpassing in number, variety and magnitude, any which we ever before placed on record in a single week. God appears to be visiting the earth with his judgments, and the devout mind will not fail to derive from them the lessens which they were doubtless intended to inculcate.—*Ib.*

CHURCH IN LIBERIA.

$540 50 have been contributed towards the proposed Church and School House in Liberia. This amount has been vested in tobacco, by the committee, and forwarded, under insurance, to the care and disposal of the Colonial Agent, Dr. Mechlin, with the reasonable hope of a profit, which will be appropriated to the same object. The church will be commenced immediately on the arrival of the Criterion. Three or four hundred dollars more will be wanted to complete it. The friends of this sacred cause disposed to contribute, will forward their donations to the Treasurer, or to the editor of the Teleg—[illegible].—*Richmond (Va.) Telegraph.*

From the Pittsburg Christian Herald, Sept. 10.

The Late Convention.

According to the notice given in this paper, a meeting of ministers, and elders was holden on Thursday of last week, to consult on the subject of missionary operations. The number from the several Presbyteries were as follows: From Ohio, 6; from Redstone 1; from Washington 3; from Hartford 1; from Blairsville 3. Circumstances, rendered it impossible for us to be present all the time; yet we are happy to state that the Convention was characterized by harmony and general concurrence in the leading recommendations, which will be ascertained from the following *letter*.

CIRCULAR LETTER

To the several Presbyteries connected with the Synod of Pittsburgh.

Rev. and Dear Brethren,

You have already been apprised of the fact that the last General Assembly of our Church adopted, in relation to its Missionary interests in the West, the following minute, viz:—

"In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly recommends to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, and Illinois, and the Presbyteries connected with the same, to correspond with each other, and to agree upon some plan of conducting Domestic Missions in the Western States, and report the result of their correspondence to the next General Assembly. It being understood, that the brethren in the West be left to their freedom, to form any organization, which in their judgment may best promote the cause of Missions in these States:—and also, that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this correspondence, provided they desire it."

In consequence of these proceedings, a Committee of three persons, of the Presbytery of Cincinnati, (who state that they were appointed by a number of members of the last Assembly while in Philadelphia, to act as a Central Committee, for the purpose of originating and conducting the correspondence,) issued, some time ago, a Circular Notice, calling a Convention to be composed of as many Delegates as each Presbytery might think proper to appoint, and such "*intelligent members of the Presbyterian Church as feel a deep interest in the Missionary cause in the West,*" to meet at Cincinnati in November next, to "mature and propose a plan" for the purposes specified in the Assembly's minute.

Dissatisfied, as it would seem, with the indefinite and unequal method of constituting such a Convention, proposed by the Cincinnati Committee, the Presbytery of West-Lexington, at a special meeting held in July last, manimously adopted the following preamble and resolutions, to wit:—

"Whereas it would require much time for so many Presbyteries as are embraced in this resolution to have that full interchange of sentiment, by epistolary correspondence, which the importance of the subject demands; therefore, *be it resolved*, as the deliberate opinion of this Presbytery,—

1st. That it is expedient and desirable that *all the Presbyteries* in the Valley of the Mississippi, at their next stated meeting, should elect the same number of delegates, both ministers and elders, as they are entitled to Commissioners in the General Assembly, to meet in Convention in the city of Cincinnati, on Wednesday the 23d of November, 1831, at 11 o'clock, A. M. there to deliberate, and if possible, to mature a plan for conducting the Missionary work, amicably and successfully in said Valley.

2d. That inasmuch as some Presbyteries, on account of their great distance from the place of meeting, or for some other reason, may not be able to send such delegates as would act in accordance with the views of their members generally, it is understood that any Presbytery may send forward but one delgate if they think proper, and that delegate shall be entitled to the same number of votes in Convention, on every subject, as would have belonged to his Presbytery, had their representation been full.

And furthermore, that if any Presbytery find it impracticable to be represented by even one delegate, said Presbytery may forward to the Moderator, of the Convention a statement of their views on the subject generally, and especially in answer to the question—*To what plan for conducting Missions in the Valley of the Mississippi would your Presbytery give the preference?* Such a statement from any of the foregoing Presbyteries, authenticated by the signatures of the Moderator or Clerk, shall be read in Convention, and entitled to the same weight in the settlement of any question it may relate to, as if the Presbytery sending it had members voting its sentiments in the Convention.

3. that the Convention shall be governed in its proceedings by the rules appended to the Form of government and book of discipline.

4. That no Presbytery shall elect any person as a delegate to this Convention, unless he be a regularly ordained minister in good standing, and who has openly adopted the Confession of Faith of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures, and assented to the Form of Government of said church, regularly ordained according to the Form of Government, chap. 13, sect. 4."

Regarding this as a question of vital importance to the interests of religion in the Presbyterian Church, a number of Ministers and Elders, belonging to the Synod of Pittsburgh, and from five of its different Presbyteries, met this day, agreeably to public notice previously given in the Herald, and after a deliberate consideration of the whole subject, resolved to express, to you, in this form, their sentiments in relation to the course proper to be pursued by the part of the Presbyterian Church with which we are immediately connected. This we do, however, Brethren, without the slighest desire to interfere with the regular and proper exercise of your right to judge for yourselves, or indeed for the attainment of any other object than that of securing a general harmony and uniformity in the proceedings of the several Presbyteries of our Synod on this subject.

We are decidedly of the opinion, that the General Assembly of our Church, should not place the important and precious cause of Missions beyond the control and anthority of its judicatories; and that the exigencies of the case do not require the institution within its bounds of an additional Board of Domestic Missions. We do not believe that any organization, consistent with the purity and peace of the churches, can be effected in the West, so as to remove the evils complained of in the minute of the Assembly: nor do we feel prepared to participate in, or sanction, any deliberations which may go to exclude the Board of Missions, as it is now constituted, from extending its operations to any part of the Western Country. Still, as the regular communications of views of our Presbyteries to the proposed Convention, and a representation by Delegates in that body, seem to be expected from us as belonging to the Mississippi Valley, and as liable to be deeply affected with whatever arrangements may be adopted for this part of the Missionary field, we deem it highly expedient to co-operate with the Western Brethren, on the plan recommended by the Presbytery of West-Lexington.

As the present state of our Church, also, appears to require a prompt and decisive expression of our views on all questions connected with its integrity and prosperity, we hope that all the Presbyteries will definitely state their sentiments and wishes on this great Missionary question, and appoint their full complement of Ministers and Elders to attend the contemplated convention.

If, in consequence of our great distance from the place of meeting, it should be found impracticable to send a full Presbyterian Delegation, it is earnestly recommended to you to secure the attendance of at least one member furnished with instructions, and fully possessed of your views on the whole subject; and it seems proper that some arrangement should be made to supply the pulpits, and at least partially to sustain the necessary expenses of such as may attend. The minutes of each Presbytery should express, it would seem to us, their full conviction, that inasmuch as there exists one efficient Board of Missions, amenable to the General Assembly, there is not, in the view of our Presbyteries, need of any material alteration in the present mode of conducting Western Missions.

Dear Brethren, allow us, in conclusion, to recommend it to you, and through you to the churches under your care, to make this as other subjects connected with the present trying and eventful state of the Presbyterian Church, the matters of *frequent* and *earnest prayer* to the Great Sovereign and Lord of Zion. It cannot be concealed, and it ought not to be slightly recognized, or lightly adverted to, that there are difficulties and dangers hanging over us, from which none but the God of Israel can deliver us. In view of these things, therefore, as well as of the spiritual necessities of our particular part of the Lord's heritage, we should look to Him, with deep contrition, and fervent, untiring supplication, until these portentous clouds break away, before the returning sunshine of his favor, and loving kindness, and the ways of Zion again "*rejoice* because *many come to her solemn feasts*," and *purity*, and *harmony of counsel*, and *brotherly love* prevail throughout all her borders.

Signed by order of the Convention.

JOSEPH PATTERSON, *President.*

T. D. Baird, } *Secretaries.*
Wm. C. Anderson, }

Pittsburgh, September 1st, 1831.

Colonization Meeting.

At the solicitation of Mr. Finley, Agent of the American Colonization Society, a meeting of the friends of the Society was held in the M'Chord Church, in Lexington, on the evening of Monday the 12th inst.

Robert Wickliffe, Esq. being called to the chair, Mr. Finley announced the object of the meeting by stating that he had received instructions from the parent board to exert himself to fit out a company of emigrants to Liberia the present season. He informed the meeting that fifteen slaves had been offered for this purpose, by a gentleman of Russelville, and read a letter which he had just received from another gentleman, offering fifteen more; all of whom, in both cases, are willing to go, and could be ready to embark this fall.

Mr. Finley having closed his remarks, the following resolution was offered by Mr. R. J. Breckinridge, Esq. and after a discussion of some length, in which Mr. Breckinridge, Mr. Wickliffe, and Rev. Dr. Fishback participated, was unanimously adopted:

Resolved, That we cordially approve of the resolution of the Board of Manages of the American Colonization Society, to send a company of emigrants to Liberia from the Western country, and that we will lend our aid in carrying said resolution into effect.

The following resolutions offered by the Rev. Mr. Light, were also adopted.

Resolved, That it is expedient to petition the State Legislature, to encourage the emigration to Liberia, of the free people of color of Kentucky, by pecuniary aid to the American Colonization Society.

Resolved, That in furtherance of the above resolution, this meeting recommend the following petition. B. O. PEERS, Sec'y.

Petition

To the General Assembly of the Commonwealth of Kentucky.

The undersigned, a portion of the free citizens of Kentucky, would respectfully invite your honorable body to a consideration and adoption of the means which shall be best calculated to effect the removal to Africa, of our free colored population, in a manner, consistent with the rights and interests of that portion of the community.

Within the last ten years, this class of population have nearly *doubled their numbers;* and if they continue to increase in the same ratio for the next fifty years, they will amount to *one half the number of the present slave population.*

The work of emancipation is still progressing, and will continue to progress with increased rapidity. We would refer your honorable body to the state of Maryland, where with a slave population much less than that of Kentucky, there are upwards of fifty thousand free persons of color. The same causes which have swelled their number to such an enormous amount in our sister State, are in the full tide of operation in Kentucky, and only require time to produce equal or greater results.

The great cause of African Colonization is powerfully attracting the attention, growing in the affections, and influencing the conduct, of the good people of this Commonwealth.

The practicability of the scheme is no longer a matter of theory. The flourishing colony of Liberia has established the fact, that Africa may be colonized from America, and with means so small, that the amount affords no reasonable objection to the enterprize.

In view of these considerations, and of others which it may be useless or improper to urge in this place, we would respectfully invite your serious attention to the subject, and that an appropriation of money be made for the removal of such free persons of color as may be willing to emigrate to Liberia.

The trifling tax of ten cents a head on all the slaves of this state, would be sufficient to defray the expense of the removal to Africa of all the probable increase of our free colored population for years to come: And when the annual number shall have increased by voluntary emancipations, beyond our means of transportation, there is every reason to hope that our national government will supply the deficiency.

The proposed tax of ten cents on each slave is so reasonable that every slave-holder will find it his interest to pay it, in the single circumstance of the removal of troublesome neighbors. And it would seem that there is a peculiar fitness in taxing the slave-holders for this purpose, as it is by their voluntary emancipations that the evil of a free colored population exists, and is constantly increasing amongst us. All which is respectfully submitted, &c.

From the Southern Religious Telegraph.

Death of the Rev. Dr. Rice.

It will be seen from the subjoined extract of letter, that this laborious and useful servant of God is no more. He died on Saturday evening last. In his death the Church in Virginia has lost one of its firmest pillars;—society, one of its brightest ornaments, and the cause of solid learning, its ablest advocate. The influence of his plans for doing good, and of his labors and prayers, will be felt in Virginia, when the marble, destined to perpetuate his memory, shall have crumbled into ruin.

The funeral sermon will be preached in the College Church, on the last Sabbath of the present month, during the session of the Seminary Board of Trustees. It is not yet known who will perform this duty.

Union Seminary, Sabbath, Sept. 4th, 1831.

Dear Sir,—

It has become my duty to announce to you a most afflicting dispensation of Providence—DR. RICE is no more—He breathed his last at about 9 o'clock yesterday evening. His remains were interred this day.

Throughout a sickness of nearly nine months, Dr. Rice had, with various changes in external symptoms, been gradually and steadily declining. By an examination made at his own instance, several extensive strictures were discovered in the bowels, in which, no doubt, the disease originated, and which precluded the possibility of recovery.

The sickness of this servant of God was attended with great suffering. The disease itself and the highly nervous character which it put on, caused not only much bodily suffering, but great mental depression. Yet to the last, his mind was collected and perfectly itself. Saturday morning he revived from a death-like stupor, and sensible that the hand of death was upon him, he remarked that there were a few things which he wished to say. He then bid those who stood round his bed an affectionate farewell; commending his now deeply afflicted partner to the blessing and protection of heaven; and expressing, with regard to all his friends, an undiminished affection. He spoke about fifteen minutes, and found himself unable to proceed farther. During the day, he said very little, and was evidently in great bodily suffering. This increased towards night. At nine, rousing himself again, he said—"*Mercy triumphant.*"—The last word died upon his lips—He gasped for a few moments, and expired.

Dr. Rice was born Nov. 28th, 1777. Not yet 54 years of age, there was room to hope that he would long be spared to labor on earth in the cause of his Lord and Master. But he who knows what is best, and who loves the Church better than we, had decided otherwise. Our part is to bow with submission to the Divine determination.

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to the 4th of August.—They contains news of great interest, especially from Portugal and Poland.

On the 11th of July the French squadron under Rear-Admiral Roussin, forced an entrance into the Tagus, and after an action of three hours and a half silenced all the Portuguese batteries, forced all the ships of war in the river to strike their flags, and then lying broadside-to under the quays of Lisbon, compelled Don Miguel to promise France all the satisfaction she demanded.

The Poles have met with sad reverses in Lithuania and the other eastern provinces.—The corps under Generals Gielgud and Chlaposki, consisting of about 2,500 men, having been compelled by the Russians to retreat into Prussia were there disarmed by the Prussian authorities. This, with the success of the Russians in putting down the insurrections in Volhynia and Podolia, has again opened the communications of the Russian army with the heart of their empire, and left the Polish army, concentrated at Warsaw and the vicinity, to contend alone with all the force which Russia can throw in upon them. At the latest dates Marshal Paskewitch, the Russian commander-in-chief, with the main Russian army, said to consist of 60,000 men, had crossed the Vistula, at a point near the Prussian frontier, with 70 pieces of cannon, and was proceeding on the left bank of the river towards Warsaw, while the detached corps, lately employed in Lithuania, and amounting in all to nearly equal number, were preparing to unite, and march upon the same capital on the Praga side of the river. General Skrzynecki had called upon the Polish government to take the most vigorous measures for the defence of the capital, and proclamations calling upon all able-bodied citizens to lend their aid, and advising all inhabitants who could not provide themselves with six weeks' provisions to leave the city, had accordingly been issued. "Poland is about to try her last stake," but her heroic sons are not discouraged, and they may still conquer. The next arrivals will probably bring accounts of awful carnage in the vicinity of Warsaw.

Prussia has thrown off the mask, and openly avows her intention of supplying the Russian army on its frontier with provisions and all the munitions of war. It is this and this alone which enables the Russians to maintain themselves on the left bank of the Vistula, and if Poland is now conquered, it will not be by the power of Russia but by the baseness of Prussia.

From the allusion to the Poles in the speech of the king of France, it will be seen that they may still indulge some hope of aid from that quarter; and it would not be surprising if the conduct of Prussia should determine France and England to resort immediately to decisive measures.

Cholera Morbus.

In St. Petersburg.—The whole number of cases of Cholera in St. Petersburg, up to the 14th of July, was 4160; deaths, 1830; recovered, 357; remained, 1973; of whom 182 are expected to recover. The number of new cases in each of the last five days was more than 500 each day.

In Riga.—In Riga, down to the 12th of July, 4,571 individuals had been attacked, of whom 2,458 had recovered and 1,865 died.

In Prussia.—The cholera morbus has made its appearance in the environs of Koningsburg, in two villages near Thorn, and it is said at Frankfort-on-the-Oder.

A letter from Vienna, dated July 18, says that there is no truth in the report of the burning of Jassy, and the accounts of the ravages of the cholera morbus in that city appear to have been greatly exaggerated.

POLAND.

General Gielgud retreats to the Prussian territory—is assassinated by a Polish officer.

About the 10th of July, Generals Gielgud and Chlaposki, pressed by the Russians in Lithuania, took refuge with their troops, amounting in all to more than 2,500 men, in the territory of the King of Prussia, where they were disarmed and quartered in the frontier villages. The corps of General Robland also shared the same fate. One of the Polish officers, probably under the suspicion that Gielgud had betrayed his corps into the hands of the Prussians, rode up and after some animated discussion, shot him through the head. The following paragraphs contain some further particulars.

Memel, July 17.—The remains of General Gielgud have been buried by the Poles in the bivouac assigned them, on the 13th, in the Prussian territory, near the village of Stettin. His assassin is said to be Lieutenant Skulski, of the corps of Robland, and is reported to have shot himself soon afterwards.

FRANCE.

Anniversary of the French Revolution.

Contrary to the apprehensions entertained by many persons, the anniversary of the French revolution of three days passed off without any popular commotion. The review which took place in Paris is said to have been one of the grandest scenes of military display ever witnessed, presenting upwards of 100,000 men under arms at the same time attended by a train of 200 pieces of artillery. The King and Royal Family were every where received with the greatest enthusiasm.

ITALY.

Another Revolution in the Papal States.

A Bologna paper of July 17, says: The Austrians quitted our city on the 15th. Immediately after their departure, the Provincial Guards armed themselves; they forced the Papal troops to retire, and signified to the agents of his Holiness that they would not claim from him a constitution. The city is in the power of the same men who three months since made the revolution. Tranquility and respect of property reigns.

Accounts from Faenza, a Papal city of 12,000 inhabitants, say:—As soon as the Austrian troops had evacuated the Romagna, the pontifical authorities lost all kind of influence.—The police, the civil functionaries, the military authorities, can no longer act in the name of the Pope. The citizens refuse their concurrence, the revolution is descended into all classes; nobles, citizens, artizans, cultivators, perfectly understand each other and property is upon all points respected. However, they do not pursue the police agents, the public functionaries are not insulted; when the population is not disturbed by the Pontifical troops, it only opposes a force of inertia which renders the Government impossible. No taxes are paid, and the magistrates are not obeyed.

HOLLAND.

Obstinacy of the King.

London, July 25.—The King of Holland has at length spoken out upon the subject of Belgium, and in so doing avowed a determination which will not surprise those who recollect the unreasoning and uncomplying obstinacy of this monarch throughout the whole course of the negociations. He repudiates entirely the arrangements under which King Leopold has accepted the throne of Belgium, and expressly throws down the gauntlet of war with that kingdom. The King of the Belgians, on the other hand, seems determined not to lower a point from the high ground which he assumed by accepting the Crown. Leopold, receiving at the hands of his subjects an unsolicited trust, binds himself in the most solemn manner to protect the "integrity" of the Belgian territory, while King William, on the other side of the Moor-dyk pledges himself to oppose to the last all suggestions, whether friendly or imperative, which would transfer parts of his dominions to the new kingdom, and in the most unqualified terms declares that he will regard the accession of a Prince to the throne of Brussels upon any other terms than the cession of Luxembourg, sharing in the debt, &c. as an act of hostility and declaration of war against himself.

SUMMARY.

The Insurrection.—The latest intelligence from Virginia, confirms the previous statements of the entire suppression of the insurrection. A letter from Southampton county, received in Richmond, Va. dated Sept. 4, states that the trials of those who had been apprehended had commenced; and that of the fifteen who had been tried when he wrote, fourteen had been condemned to be hanged. They were to be executed the next day.

Disastrous Freshets at the South.—S. Carolina, Georgia, Alabama and Mississippi, have suffered severely from freshets, which appear to have reached their height about the middle of last month. The following particulars are collected from Southern papers:—

In Mobile.—A violent storm, says a Mobile paper, of the 17th ult. set in last evening from the southeast. The winds were very heavy during the night, and this morning at 6 o'clock, the water of the Bay was on a level with most of the wharves. Commerce-street, from Baunep's new building north, and from Conti-street south, is now under water, as is also the north end of Water-street. There is every appearance of a continuance of the storm, and should the water rise much higher, great damage must inevitably ensue.

In Augusta, Geo. and Hamburg, S. C.—The Augusta Chronicle of August 27th, says:—The late rains have swelled the Savannah River to an extreme height—the wharves and lofty platforms are completely overflowed and at 7 o'clock last evening it had in some places, nearly reached the upper part of Broad-street. Hamburgh, opposite to this city, is completely surrounded with water.—The bridge stands the rapid current very well. The rise of the water by the town guage at the bridge, is 31 1-2 feet above low water mark.

Another account written the next day, says:—Between 3 and 4 o'clock this morning, the river commenced falling, although slowly. The cellars and stores on the wharf are all filled with water. Hamburg is completely surrounded with water, and they were compelled to remove their goods from store to store. It has rained here constantly and severely for the last month. It is now ascertained that the entire crops of the Beach Island planters are lost. It is presumed that the injury to Beach Island, cannot be less than $20,000.

In Camden, S. C.—The Camden bridge was carried away, and the Cheraw paper says the low grounds on each side of the river, exhibited one sheet of water. The banks of the river for fifty miles were broken, and the adjacent grounds inundated.—*N. Y. Obs.*

Barbadoes in ruins.—We have just seen a half sheet publication from the Island of Barbadoes, dated 22d August, which states, that on Thursday the 18th that island was visited by a tremendous and desolating storm which has "laid the whole country in a mass of ruins!" Scarcely a house remains uninjured. "The loss of life is estimated at from 3000 to 5000." The number of wounded is immense. The churches, all of which have been more or less damaged, were filled with the dead disinterred from the ruins of their houses, and the wounded which are receiving surgical attention. Houses, trees, canes, and all kinds of produce were prostrated; and it was feared that a famine would ensue. Pestilence is also feared from the putrifying bodies of men and beasts which cannot speedily be removed from the ruins.—*Philadelphian.*

Transylvania Presbytery.

The Presbytery of Transylvania will hold its regular fall meeting at Buffalo Church, (near Stanford) on the Friday before the second Wednesday of October next—that is on the 7th day of October.

J. D. PAXTON, *S. C.*

MARRIED,

On the 19th inst. by Rev. N. H. Hall, Mr. Edgar M. Crutchfield, to Miss Eliza Berryman, both of Lexington.

On Tuesday morning of last week, near this place, at the residence of Mr. John L. Martin, by the Rev. B. O. Peers, John B. Coleman, Esq. to Miss Catharine M. Ellis, daughter of the late Armstrong Ellis, of Mississippi.

By Eld. T. M. Allen, on the 1st inst, Mr. Jas. Haun, of Scott county, to Miss Patsy Hurst of this county.

Died—In this town on Monday last, William West, Esq.

On the 29th ult. Eliza Russell, infant daughter of D. Bradford, Esq. of this town, aged 1 months.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguez' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A CARD.

DAVID A. SAYRE, expecting to leave this for the Eastward by the 1st of next month, (October) earnestly requests his friends, and others indebted to him, either by note or account to call before the 28th of this month and *pay up*, as he needs the money. He hopes his friends will not disappoint him.

Lexington, Sept 15, 1831. 12-tf.

Emigration to Liberia.

THE Board of Managers of the American Colonization Society have resolved to send a company of about 130 emigrants to Liberia from the valley of the Mississippi.

The Emigrants will set sail from New Orleans as soon after the first of November as the requisite number can be assembled at the place of embarkation.

Persons wishing to embrace this opportunity of emigrating to Liberia, are requested to make application without delay to the Rev. Geo. C. Light, Agent of the Kentucky Colonization Society, Lexington, Ky. Rev. O. S. Hinckley, Agent of the Tennessee Colonization Society, Nashville, Tennessee; or to Robert S. Finley, Agent of the American Colonization Society, for the Western States, Cincinnati; or to the officers of any of the Auxiliary Societies; who will have the kindness to forward their applications to either of the above named Agents. The Auxiliary Societies are requested to collect and transmit their funds without delay. And persons wishing to forward the enterprise are requested to make donations either in money, or the following articles: *bacon, beef, pork, flour, corn meal, leaf tobacco, salt, nails, hinges, pots, skillets, and all kinds of hard-ware, house ware, earthen-ware, pound-beads, coarse cottons, and calicoes, hemp, linen, &c. &c.*

Editors of newspapers throughout the Western country, are requested to publish this notice in their papers; clergymen are also requested to read it from the pulpit. ROBERT S. FINLEY,

Agent of the American Colonization Society.

September 10th, 1831.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensize stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September 7, 1831. 10-tf.

JOB PRINTING
EXECUTED AT THIS OFFICE

POETRY.

The annexed feeling lines are copied from the Norfolk (Va.) American Beacon. They were addressed to a young boy, who, supposing himself rebuked for his affection, replied, "*I am not too old to love my mother?*"

I did not think to check the flow
Of thy young heart's deep love, fair boy;
And with ungentle hand, to throw
A cloud athwart thy sun of joy;
Would—though fast coming years will steal
The boyish freshness from thy brow,
Thou ne'er could'st be "too old" to feel
The same pure love that stirs thee now!

Would that thine heart might ever be
Link'd to thy mother's, by a spell
As strong as human destiny,
And love that years nor cares may quell;
That manhood might not lead away
Thy thoughts from the paternal knee—
The spot where thou art wont to pray,
The lip that only blesseth thee!

Yet vain the wish—a mother's voice
May not for ever win thine ear,
A mother's heart bid thine rejoice,
Nor blend with thine a mother's tear!
Thou wilt commune with men, and yearn
For the endearments childhood knew
And sigh, when later friendships burn,
For those,—the early lov'd and true.

And they will quit thee not—no charm
Lingers about our after years;
There cometh no maternal arm
To mould our course, or stay our fears!
And thou wilt look in sorrow back,
On many a joy-enliven'd scene,
But find on manhood's wayward track,
Nought like a mother's love, I ween.

Then think not I could bid thee seal
Thy living heart up in thy breast,
Or would that thou shouldst cease to feel
All that hath power to make thee blest;
O, no; let thine affections now
Gush out where'er their promptings move;
Hereafter, it may be that thou
Wilt find no human thing to love.

Temperance.

From the Journal of Humanity.

TRAFFIC IN ARDENT SPIRITS.

NO. II.

In my last, I remarked that the Scriptures do not require any man to engage in the traffic of distilled liquors; that the fact, that good men have in times of darkness and ignorance that are past, engaged in this traffic, does not prove that it is right; or that those who understand its nature and effects, and yet now engage or continue in it, can, while they do this, give credible evidence of being good men. I now remark:

4. That it is not certain that this traffic is right, from the fact that it is sanctioned by human laws. Things may be sanctioned by human laws, and yet be opposed to the law of God. Thousands believe that this is the case with regard to the traffic in distilled liquors. Human laws have, in some cases, licensed men to keep gambling houses, and other places which are destructive to the bodies and souls of men. But can christians, for the sake of gain, take out such licenses? Can they superintend such establishments, encourage them, or connive at them, and not be accessory to all the guilt and misery which they occasion? And can men, while they do this, give credible evidence that they are good men?

I know that there are some who think such places ought to be licensed by law, because, forsooth, the government can raise a revenue by it, and they may be kept under some restraint; and some persons contend that they should be kept, as some in times past have thought with regard to ardent spirits, by sober men, and even by good men; because *they* will manage them with more discretion.

But let good men engage in them, or let government license them; and they say by this, to the community, that such establishments are right; and this tends to cause them to seem to be right, to multitudes who enter them, and go down to the chambers of death. Thus good men and the government become accessory to the ruin of those multitudes. They remove the stigma and odium which ought ever to be stamped on such establishments; and thus they take away from many the motive to avoid them.

Suppose a government, for the sake of obtaining a revenue, should grant licenses to print and circulate atheistical and immoral books; would it be right for christians to obtain such licenses, and to circulate such books? And if they should do it, would they not be accessory to all the atheism and immorality which these books might occasion? and could the man, who for the sake of gain should engage in such business, and with a knowledge of its nature and effects continue in it, give credible evidence that he is a good man? Suppose he should say, It is a lawful trade, and is sanctioned by the governmant; would this make it right, or render it possible for him to show that his great object is to promote, in himself and in his fellow men, that holiness without which no man can see the Lord? Suppose that he should engage extensively in some good object, or even in some religious duties; should speak of having himself experienced a saving change, and converse as if it were real; could he show this by his works, should he continue knowingly to diffuse atheism and immorality among his fellow men? And would it be any better for *him* to do this than for an openly immoral man? nay, would it not be vastly worse? and would not the fact that he appeared in other respects to be a good man, render the employment so much the more dangerous and destructive? And would it not be the case, that the more moral and respectable the character of men who should be engaged in such business, the greater would be the mischief, and the more tremendous the guilt? Instead of its being a less evil for a good man to do a bad thing than it is for a wicked man, it is a greater evil: just in proportion as the good man may have greater light, and his example in such a case may have a greater and more destructive influence among his fellow men.

None of the above mentioned things, therefore prove that the traffic in ardent spirits is right; that it is consistent with the christian religion; or that any man who understands the nature and effects of this traffic, can continue in it, and yet show that he is a good man. J. EDWARDS,

Gen. Agent of the A. T. S.

Miscellaneous.

From the Cherokee Phœnix of the 12th ult.

LIBERTY OF THE PRESS.

We are *threatened* to be *blessed* with the inestimable privilege of the *liberty of the press*, which is guarantied by this republic to every man whether white or red. On Thursday morning the editor of this paper was summoned to appear before Col. Nelson, commander of the Georgia Guard, who was then in this place with a detachment, for the purpose of receiving a lucture as to his future conduct as editor of the Phœnix. We have room but for the substance of the lecture.

The Colonial observed to us that there had been a great many lies, and abusive and libellous articles published in the Phœnix. These slanders have been directed against the State of Georgia and the Georgia Guard. Heretofore they [the Gurd] had exercised forbearance towards us on account (as we understand him to say) of Mr. Worcester's connection with the Phœnix. Now they had got rid of Mr. Worcestor, and we must now look out. He also observed that as they could not prosecute us for libel, the only way that we could be punished would be to deal with us in their individual and private capacity, to tie us to a tree and give us a sound whipping And this assuredly will be done if any more slanders are published. He made other remarks as to their motives and intentions, but the *threat* to which we have alluded is contained in what we have related.

Now to cut the matter short at present, we say, as we have heretofore said, that we are not aware of having slandered Georgia and the Guard, and if we have, we think it a very poor way indeed to convince the world of it by flaggellating us. They will not establish their innocence by such a method we can assure them. Truth *has* been our object, and truth *shall* be our object. Further—If we cannot be prosecuted for libel, (which, by the way, we were not aware of before) and if Col. Nelson is so positive that slanders have been published, and if he is desirous to make that appear to the satisfation of the world, he can certainly find where an action for libel *will* lie. He complains of some missionaries having published falsehoods about him. What great obstacle is there in the way of proving those falsehoods? These missionaries are white men—they themselves responsible for what they have said in the Phœnix, and we know they will not shrink from any investigation of their assertions before a disinterested tribunal. Finally, we cannot consider the present momement but as an attempt to frown us down.

From the New-York Observer.

THE SLAVE TRADE.

Christians and philanthropists are too apt to imagine that their work is almost done when it is only begun. The slave trade, for example, which many suppose has been every where abolished for years, there is reason to believe is still carried on to almost as great an extent as ever. It has been recently stated inthe papers, that an association of merchants at Nantz, in France, had undertaken to supply the island of Cuba with thirty thousand fresh negro slaves annually! And in Brazil, it is well known, that for several years past, the importations have even exceeded this number! Respecting Brazil, Dr. Walsh, in the second volume of his Notices of Brazil, just published, says:

In 1820, the number of slaves imported into Rio was 15,020; but in 1828, they increased to the immense number of 43,555; and calculating on the number imported for the first quarter, it was supposed that 42,600 would enter the port of Rio alone before the expiration of 1829. In the year 1806, the number imported into the whole country amounted only to 38,000. Thus, while we in England imagined that the traffic was nearly extinguished in all christian countries, it was increasing in one town alone, in a proportion frightful beyond all comparison, and that in a free constitutional state, under the new order of things. There is now, however, such a glut of human flesh in the markets of Rio, that it has become an unprofitable drug. Ten years' credit is allowed to the purchaser. Many speculators have been ruined by their unholy importations.

The following statements are condensed from Dr. W.'s book:

The number of blacks, and malatto offspring of blacks, in Brazil, is now estimated at 2,500,000, while the whites are but 850,000. The negro population consists, according to our author, of eight or nine castes, having no common language, and bound by no sympathetic tie. They frequently engage in feuds and combats wherein one, or even two hundred of a nation on each side are engaged. This animosity the whites cherish and endeavor to keep alive, as intimately connected with their own safety. Dr. Walsh mentions, as an eye-witness, that the superiority of the colored population is not greater in number than it is in physical powers. The blacks and mulattoes both are remarkably vigorous and athletic. The preponderance of the black population is a subject of deep alarm, and the dangers of its increase has reconciled many Brazilians to the speedy abolition of the foreign slave trade. The number of free colored people in the country is already very considerable. It is calculated there are 160,00 free blacks, and 430,000 free mulattoes. 'They are,' says Dr. W., 'generally speaking, well conducted and industrious persons, and compose indiscriminately different orders of the community. There are among them merchants, farmers, doctors, lawyers, priests, and officers of different ranks. Every considerable town in the interior has regiments composed of them; and I saw at Villa Rica, two corps of them, one consisting of four companies of free blacks, and the other of seven companies of mulattoes.' A law exists in Brazil, by which a slave is entitled to manumission at the end of ten years; but it is a dead letter. To enforce it would be to ensure the speedy destruction of the whites.

MOURNING APPAREL.

A writer in the Connecticut Observer states the following objections to the fashion which has so long prevailed in relation to morning apparel:

1. As a general practice it is no real expression of grief for the loss of our friends, nor is it so considered. It is adopted by all classes; by the covetous heir whose heart beats with joy at any event which puts him in possession of his idol, as well as by those who are affected with the purest emotions of genuine sorrow. An English writer has remarked 'that the very time that a man shall mourn, and the very time that he shall only half mourn, and the very time he shall cease to mourn, are fixed for him by the world, whatever may be the duration of his own sorrow!"

2. It is no mark of respect for departed relatives. The dark habiliments are assumed whether the deceased was virtuous or vicious, honest or fraudulent, sober or intemperate; whether he was a man or a fool, a christian or an infidel, a blessing or a curse to society.

3. It imparts no consolation to the bosom of sorrow. It alleviates not the wo which flows from a bereaved heart. It offers no balm to its wounds. It equally fails to assuage excessive grief, and to excite that which is proper.

4. As a memento of departed worth, it is superfluous. The heart of true friendships needs it not; the object of its affection is engraven there too deeply to be effaced. The mock mourner is unaffected by its sable hue.

5. It conveys no moral of religious instruction to the mind. It excites no mourning for sin; no submission to God; no parting with the world; no desires for heaven. Neither the solemn realities of the scene of death, nor the affecting and admonitory truths of the word of God, can be enforced by it.

Our objections to the custom are founded principally in its positive evils—

1. It is extravagant, and absorbs a large amount of funds which might be appropriated to far more useful purposes.

2. It presents strong temptation to pride and dishonesty, and has often robbed the widow and fatherless of their bread, and the creditor of his due.

3. It is a violation of the command, 'Be ye not conformed to this world.'

4. It diverts the attention from the voice of the Almighty in his instructive Providence. It occupies the mind, as well as the hands in that solemn period, which is so peculiarly favorable for the soul to retire within itself and destiny. It appears to be an artful and successful device of the adversary of man to disqualify him for obeying the command of God, 'In the day of adversity consider.'

PRACTICABILITY AND ADVANTAGE OF TEACHING THE DUMB TO SPEAK.—As soon as convenient after my arrival in London, I visited the institution in Surry, formerly under the care of Dr. Watson, and now under that of his son. I made very particular inquiry of Mr. Watson in relation to his views of the expediency of teaching articulation, and found his opinion as to the result of his father's and his experience, entirely favorable to its use. I saw and conversed with two men, one of whom had been employed in some subordinate station in the asylum twenty-seven years, and the other a shorter time. They both spoke without much apparent difficulty, and in a voice far more agreeable than I had before heard. One of the tutors, also a deaf mute, appeared to understand me readily by the motion of my lips, only occasionally requiring a repetition of the words. His enunciation was not materially unpleasant, though by no means so easy and agreeable as that of persons generally, who possess their hearing. But the most gratifying evidence of the practicability of teaching the deaf and dumb to speak, was in the performance of a beautiful boy between twelve and thirteen years of age, who recited an address which had been prepared to be spoken by him at the ensuing annual dinner of the friends of the institution. He delivered the whole, memoriter, in a sweet, pensive tone of voice, in which, though there was some monotony, yet I was astonished at the accuracy of his emphasis and accent, and the perfect correctness of his memory. Mr. Watson, gave me an opportunity of witnessing the attempts at speaking of several other pupils, none of whom equalled those already mentioned, and some were not capable of uttering any sounds that did not grate unpleasantly upon the ear. Upon the inquiry being made by me whether all the pupils were taught to speak, Mr. Watson answered in the negative. The experiment made to instruct them is made on all, but from malconformation in the organs of speech, or other causes, it frequently fails, and the attempt is relinquished. It is a remarkable fact, that a pupil of his school, after completing his education, and proving himself a young man of excellent talents and attainments, studied law, has been admitted to the practice, and promises to be very able and useful in the duties of a chamber counsel. A number of the gentlemen of the bar in London, gave a dinner on the occasion of his admission among them, and Dr Watson, (who died a short time afterwards,) was present, a highly gratified witness of the respect paid to this extraordinary instance of the success of his method of instruction.—*Rev. Dr. Milnor.*

MARRIAGE.—By this sacred tie, two persons are made one in their interests, affections, and every worldly consideration; and they are also one in the sight of God. Marriage, to be productive of mutual comfort, must not be lightly contracted, nor the state entered upon without due reflection on the characters which are to be united; and even between those whose characters appear the most likely to ensure happiness in marrige, there must be a constant regard to each other's wishes and inclinations, as well as a constant indulgence to each other's faults and weaknesses. Let the husband cherish and protect his wife; let him show her, at all times, that he prefers her to all other women; let him ensure the submission of her will by gentleness, persuasion, and tenderness, not by arbitrary authority; let him communicate his affairs to her with confidence; since, by marriage, all his concerns become equally hers; and let him teach her to find pleasure in the domestic cares of his family, and the management of his children, by sharing them with her.

Nor are the duties of a wife less important to mutual happiness, or less absolute on her part. Let her love her husband next to God; let her submit to him with mildness, and obey him with cheerfulness; let her deserve his confidence by her discretion, her modesty, and reserve; and let them both be inviolably faithful to each other; not content with turning with horror from actual alienation, but even avoiding, with the utmost precaution, every thing which may create the least jealousy or uneasiness to each other or break that confidence which is the bond of their union, and which, once broken, or weakened, cannot be restored.—*Fenelon.*

THE YOUTHFUL MARTYR.

William Hunter, aged nineteen, finding a chapel open, entered and began to read in the English Bible which lay upon the desk. He was imprisoned; but Bishop Bonner offered to make him a freeman of the city, and to set him up in business, if he would recant. He answered, "I thank you for your great offers; but my lord, I cannot find it in my heart to turn from God for the love of the world; for I count all worldly things but loss, in respect of the love of Christ." His parents came to him, and desired heartily of God that he might continue to the end in that good way which he had begun. As he went to martyrdom, he met his father, who said, "God be with thee, son William!" He replied, "God be with *you*, good father; and be of good comfort—for I hope we shall meet again!"

At the stake he kneeled down, and read the fifty-first Psalm till he came to these words: "The sacrifice of God is a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." He refused to recant when offered the Queen's pardon. The sun shone suddenly out of a dark cloud. The matyr said, "Son of God! shine upon me." He cast his Psalter into his brother's hand, who said, "William, think upon the holy passion of Christ, and be not afraid of death."—"Behold," he replied, "I am not afraid." He then raised his hand to heaven, and said, "Lord, receive my spirit."

What a striking instance is this of the power of religion, not only in the prospect of suffering, but in the very scene itself. Reader, is your religion of this kind? Have you renounced the world for Jesus? —*London Youth's Magazine.*

DR. D. J. AYRES,

HAVING united with **DR. J. TODD** *late of Fayette County* in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf

TEMPERANCE TAVERN,

HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests. August, 1831.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4 1831. 40-tf.

Young Ladies' Education.

THE Principals of the *Brooklyn Collegiate Institute for Young Ladies*, (opposite the City of New-York,) purpose to establish a *Western branch* of their Institution in the town of Lexington, Ky. which will commence operations on the *first of November next.* A convenient and pleasant house on Hill-street, lately occupied by Mrs. Briggs, has been engaged for the present accommodation of the establishment. In the above Seminary, as *systematic, thorough, and extensive a course of instruction* in all the *English, Scientific, Classical, and Ornamental* branches of a young lady's education will be adopted, as is pursued in the parent Institution. It has ever been the purpose of the Principals of the Brooklyn Collegiate Institute, and will be, in the present instance, to afford to females in acquiring an education, facilities corresponding with those enjoyed by the other sex in our Colleges.

The most ample provision will ever be made in furnishing experienced and competent Professors—and Instructresses whenever required.

While special regard will be paid to the morals and religious education of the pupils, none of the peculiarities of any particular sect, will be taught or recommended.

The *Study Hall* will be furnished in the style of the *Parlour;* where the *neatness, elegance, ease,* and *propriety of manners and conversation of the Drawing Room,* will ever be expected and inculcated.

Gratuitous instruction will be given in *Vocal Music,* also in *Calisthenics.* These exercises have been introduced and practised for the last four years, in the best female institutions in Paris and London.

From the experience of their daily practice for *three years* in the Brooklyn Institute; their universal approbation with both parents and pupils; their fullest conviction has been produced, that no exercises have as yet been devised for young ladies, better calculated to promote the *health and vigour* of the system, as well as to confer an ease and elegance of manners.

TERMS.—Board, washing, fuel in school, lecture and bed rooms, lights, furnished rooms, (except bed and bedding.) Pew rent, and tuition in all the *English, Scientific, and Classical branches,* $50 a qr.

French, Spanish, and Italian languages—each $10 a quarter.

Latin and Greek, no extra charges.

Music on Piano and Guitar—each $15 a qr.

Use of instruments—(*new* and of the best manufacture—$3 a qr.

Drawing and Painting, (in water and oil colors)—$10 a qr.

Stationary—use of Maps, Charts, Globes, and all the class books, if required—$3 a qr.

Day tuition at 8, 10, and $12 50 a qr.

Each young lady provides her own bed, bedding, and towels—or they may be furnished in the Institution at a small additional charge.

A deduction is made when two or more are sent from the same family.

Payments are made quarterly in advance.

Furthers particulars may be known respecting the Institution, from the Prospectus of the Brooklyn Collegiate Institute, after which it will be modelled. Prospectusses are left for distribution with the P[illegible], B. Smith, N. H. Hall, and B. O. [illegible], of Lexington.

For the coming year, the Institution will be under the personal charge and instruction of

J. LIVINGSTON VAN DOREN,

Associate Principal of the Brooklyn C. I.

Lexington, Sept. 7, 1831. 10-tf.

Transylvania University.

MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March —The courses and terms are as follows, viz.

Anatomy—$15 } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.

C. W. SHORT, M. D. *Dean.*

Lexington, Ky. August 1, 1831. 5-3m.

FOR 1831.

NEW SPRING AND SUMMER

GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week,* New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2¼ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.